

his army, is comparable to DHANADA (Kuvera), VARUNA, INDRA, and ANTAKA (YAMA*).

24. Who has won and again restored the riches of many kings conquered by his own right hand :—a man who strictly keeps his word, whose accomplishments in fashion, in singing and playing, put to shame the lord of the immortals (INDRA), VRIHASPATI, TUMBURU, NA'RADA, &c. Who is called 'the king of poets' from his skill in making verses—the livelihood of the learned !—whose excellent conduct proceeds from the observations stored in his retentive memory.

25. Who regularly performs all the established ordinances :—who is a very god among men :—the great-grandson of *Mahārāja Śrī GUPTA* ; the grandson of *Mahārāja Śrī GHATÔT KACHA* ; the son of *Mahārāja Adhī-rāja Śrī CHANDRA GUPTA*.

26. Born of *Mahādevī KUMA'RA DEVI*, the daughter of *LICHAVI* ; *Mahārāja Adhīrāja Śrī SAMUDRA GUPTA* :—how he filled while alive the whole earth with the fame of his conquests, and is now departed to enjoy the supreme bliss and emancipation of INDRA's heaven, this lofty pillar which is as it were his arm, speaks forth :—a standing memorial to spread his fame in many directions :—erected with the materials accumulated through the strength of the arm of his liberality, (now in repose,) and the sufficiency of the holy texts.

(Verse.) The clear water of Gangā that issues from the artificial pool formed by the encircled hair of the lord of men (SIVA) purifies the three worlds.

May this poetical composition of the slave of the feet of the great king, whose mind is enlightened by the great favor of admission to the presence, son of the administrator of punishments (magistrate) DHURVA BHUTI,—the skilled in war and peace, the counsellor of the young prince, the great minister HARI SENA, afford gratification and benefit to all creatures !

Executed by the slave of the feet of the supreme sovereign the criminal magistrate TILABHATTA.

VIII.—*Interpretation of the Ahom extract, published as Plate IV. of the January number of the present volume. By Major F. JENKINS, Commissioner in Assam. (See page 18.)*

At the time of publishing the extract alluded to in the heading of this article, from a manuscript volume in the extinct language of Assam, presented to us by Mr. BROWN, we expressed a hope that ere the volume was complete we should be favored with an interpretation of its meaning through the studies of some of our friends in that thriving valley. Major JENKINS has stepped forward at the eleventh hour to save our credit, having at length as he writes "obtained it through

* Gods of the earth, water, air and fire respectively.

the studies of our *Saddar A'mín JUGGORÁM KHARGARIA PHOKAN*, who was however in the first instance obliged to send a copy of the plate to *Jorhát*. It has led him to the study of the *Ahom* language, and perhaps hereafter we may get from him some additional translations."

The text is given by Major JENKINS in the *Ahomí* and in the Roman character word for word with JUGGORÁM's translation ; but as we have no type, and as we find upon close comparison that the lithographed version has but one or two discrepancies in the nasals and vowels which will easily be discovered on comparison by the professed student, we must content ourselves with giving the romanized version with the verbal analysis to enable the reader to understand the spirit of this nearly monosyllabic language, and to compare it with other eastern dialects. Each *páda* is marked as in Sanskrit verse by a double line easily distinguished from the letters themselves.

1. *Pin-nāng jimmu-rānak teo-fā pāimi-din, ||*
2. *Pāimi-lep-din mung-sú-teo, ||*
3. *Lāi-tyān kúp-kúp mǎi-tim-mung te-jao, ||*
4. *Tānkā khrang-fā freu-pāimi nāng-hit-tyáo. ||*
5. *Khāk-khāi then-jin-kún, ||*
6. *Kang-ta ai-múi dāi-ai-nyā tejāo, ||*
7. *Khāpta jéu-kāo lak-pin-fā, ||*
8. *Na-ring ba-tyú-mung ti-pun tejāo, ||*
9. *Tan-lan ju-mu pay-ju-bān, ||*
10. *Fā-ka tak-bā ru-mí-khāi, ||*
11. *Bau-ru fri-deo fān-mān heo-pān-dāi, ||*
12. *Khen-klang-rao nāng-freng, ||*
13. *Pu-vān tāng-kā mung-rām. ||*
14. *Freu-pai nang-hit-bang, ||*
15. *Kang-ta jeù-kān lak-pin-fā, ||*
16. *Kan-frā-fak rang-mung, ||*
17. *Lai-lep ti-pún tejāo, ||*
18. *Khān-ta mǎn-pay jin-pin-fā, ||*
19. *Ring-lúp mún-khām kai-leng pin-mun-khai, ||*
20. *Fā-pin fe-an-din, ||*
21. *Klem-klem-ak cheng-ngāo, ||*
22. *Khen-klāng-rāo nang-freng. ||*

Translation.

1. Formerly there was neither heaven nor earth but a mass of confusion.
2. There was neither island nor land in the globe.
3. Trees and grass in wild confusion overspread the land.

4. There was no lord over the heavens.
5. There was no human being but the earth was empty.
6. Frosts and frogs formed the food of the forests.
7. God, having transformed himself created the heavens as a spider spins her web.
8. The earth was a thousand *beons* thick.
9. God then rested for a few days.
10. God said, let BRAHMA be created.
11. I know not what deity or genius gave BRAHMA to us but him we received.
12. That same BRAHMA been resting on the sky as a honeycomb.
13. On this account all the world was a chaos.
14. There was no umbrella-bearing king on the earth.
15. God in the same manner as a spider, created the heavens.
16. The mount *meru* (or the white rock) supports the earth.
17. It also supports the numerous islands.
18. He after the model (he had taken) created the earth.
19. From one BRAHMA resembling a gilded egg, have proceeded many BRAHMAS.
20. That God who at first created the earth now pervades it.
21. The light that proceeded from the BRAHMA shone with brilliancy, splendour, and glory.
22. God rested on the sky as a honeycomb.

Verbal analysis.

1. *Pin-nóng* (written *pinang* in the plate) to be—like that; *jimmu-rának*, formerly or first beginning,—deserted or confused, chaos, *eráká*; *Teo-fá*, to bottom—heaven: *páimi-din*, nonentity (is not)—earth.
2. *Páimi*, is not; *lep-din*, an island—land or globe; *múng-sa-teo*, country—to wish—below or under.
3. *Lái-tyún*, many-fold: *kúp-kúp*, layer-layer: *mái-tim-múng*, trees—to be filled—country; *tejao*, end, a complete, all.
4. *Tánká*, all or whole; *krang-fá* frost—sky; *freu-páimi*, anything—non-existence; *náng-hit-tyáo*, of sitting—of doing—master.
5. *Khák-khái*, division of divisions; *then-jin-kún*, jungle—calm or quiet
নিম্নজ্ঞান.
6. *Kang-ta*, to bring or keep (a thing) into subjection; *ai-muí*, frost—fogs; *dái-ai-nya*, to get—hope—forest; *te-jao* complete.
7. *Khán-ta*, word—only: *jeu-kao*, thread or fibre—of a spider; *lák-pin-fá*, having transformed—become—heaven.
8. *Ná-ring*, thick—thousand; *bá-tyú-mung*, beon (a measure of length containing four cubits) *yojan*—four *kroshas*—country: *tí-pún*, place—of world; *tejáo*, whole or complete.
9. *Tan-lan*, of that—afterwards; *ju-mu*, having remained—some days; *payu-bán*, again or secondly—having remained—days (of a week), ২৭ দিন.

10. *Fa-ka*, god—again; *ták-bá*, having considered—said; *ru-mi-kháí*, knowing—to become—Brahma (god).

11. *Bau-ru*, I know not; *fri-deo*, god—genius: *fán-mán*, ordered—to the Brahma: *heo-pán-dai*, gave—we received.

12. *Khen-klang-rao*, to remain भक्तिकि, in the middle मरवि, in the air, without a prop दिङ्गलसु: *náng-freng*, like what—like a honeycomb.

13. *Pu-van*, for this reason—and *tang-ka*, whole—all; *mung-rám*, country—*eraka* or desert or void confused.

14. *Freu-pái*, anybody—is not or existed not; *náng-hit-bang*, to be seated—doer—umbrella-bearing;

15. *Kang-ta*, to govern or keep in subjection—only; *jeú-kán*, fibre—spider; *lak pin-fá*, having transformed—became—heaven or sky.

16. *Han-fra-fak*, one—stone or rock—white: *rang-mung* upholden—country or land.

17. *Lai-lep*, many—lands; *ti-pún* places—of world; *tejáo*, all—and

18. *Khan-ta*, by word—only; *mán-pay*, he—again; *jin-pin-fá*, pattern—became—heaven.

19. *Ring-láp*, thousand—gilding; *mún-khám*, Brahma—like gold; *kai-leng*, only—yellow; *pin-mung-khai*, become—Brahma—like egg, डिङ्गलसु.

20. *Fa-pin*, god—became; *fe-an-din*, having pervaded—first—earth, जृडिङ्ग ?

21. *Klem-klem-ak*, alone with brightness—came forth; *cheng-ngáo*, rays—glorious.

22. *Khen-kláng-ráo*, remained—in the middle—in the sky; *nang-freng*, how? like honeycomb.

Major JENKINS subjoins from the institutes of MENU, two passages which seem to have been the original whence the *Ahomese* (*Assamese*) version of the creation of the world was drawn. We have added the translation of Sir WILLIAM JONES.

आसीदिदन्तो भूतमप्रजात मलक्षगम् ।

अप्रतर्क्यम विज्ञेयमसूत्रमिव सर्वतः । ५ ।

5. This *universe* existed only in the first *divine idea yet unexpanded*, as if involved in darkness, imperceptible, undefinable, undiscoverable by reason, and undiscovered by revelation, as if it were wholly immersed in sleep :

तदण्डमभवद्वैमं सहस्रांशुसमप्रभम् ।

तस्मिन्जज्ञे स्वययंत्रज्ञा सर्वलोक पितामहः । ६ ।

6. That *seed* became an egg bright as gold, blazing like the luminary with a thousand beams; and in that egg he was born himself, in the form of BRAHMA, the great forefather of all spirits.

The allusion to the earth and sky in the last two lines may probably be better interpreted from the 12th and 13th verses of MENU.

तस्मिन्नण्डे सभगवानुषित्वा परिवत्सरम् ।

खयभेवात्मनो ध्यानात्तदण्डमकरोद्दिधा । १२ ।

ताभ्यां शकलाभ्याञ्च दिवभूमिञ्च निर्ममे ।

मध्येयोम दिशश्चाष्टावपांस्थानञ्च शाश्वतम् । १३ ।

12. In that egg the great power sat inactive a whole year *of the creator*, at the close of which by his thought alone he caused the egg to divide itself :

13. And from its two divisions he framed the heaven *above* and the earth *beneath*, in the midst *he placed* the subtil ether, the eight regions, and the permanent receptacle of waters.

Sir WILLIAM JONES, considered it indubitable that the Hindu doctrine of the creation was in part borrowed from the opening of *Birásit* or *Genesis*, 'the sublimity of which is considerably diminished by the Indian paraphrase of it with which MENU, the son of BRAHMÁ, begins his address to the sages who consulted him on the formation of the universe.' The Assamese seem to have gone a step further, in expanding and adulterating the tradition with the introduction of the fresh metaphors of a spider's web and a honeycomb : the latter, we suppose, representing the fixed firmament or dome spangled with lights.

While thanking Major JENKINS, and the zealous band of *American* missionaries, of whose studies and researches he often speaks in flattering terms, we must remind him that we still lack a translation of the *Khamti* passage, published in January. Will not Mr. BROWN yet save our volume from closing without it?—ED.

IX.—Proceedings of the Asiatic Society.

Wednesday Evening, the 6th December, 1837.

WILLIAM CRACROFT, Esq. C. S. in the chair.

Mr. JOSEPH WILLIS, Dr. COLIN JAMES MACDONALD, Major A. IRVINE, and Captain H. DRUMMOND, proposed at the last meeting, were ballotted for, and duly elected members of the Society.

Nawáb JABAR KHAN, proposed at the last meeting, was upon the favorable Report of the Committee of Papers elected an honorary member.

J. H. BATTEN, Esq. proposed by the Secretary, seconded by Mr. McLEOD.

Bábu CONOY LA'L TAGORE, proposed by ditto, seconded by Mr. HARE.

CHARLES ELLIOT BARWELL, Esq. proposed by Mr. CRACROFT, seconded by the Secretary.

Maulavi ABDUL MOJID requested the loan of the *Harishamín* and the *Suwadíg Mahriqa* to collate with an edition he is now printing.

He also made an offer of 1000 rupees for the broken series of the *Fatuwa Alemgirí*, undertaking to reprint the first two volumes at his own expence :—referred to the Committee of Papers.

Read a letter from Dr. McCLELLAND, accepting a seat in the Committee appointed at the last meeting for the superintendence of the Museum.

Bábu RAMDHAN SEN announced that he had completed the second volume of the *Ináya*, and in compliance with his agreement presented 50 copies of the work to the Society for distribution at their discretion.

Letters from the President of the Geographical Society of Paris, M. ROUX DE ROCHELLE, and from the Baron MACGUCKIN DE SLANE, forwarded their publications (see 'Library').

The following extract from the BARON DE SLANE's letter will interest oriental scholars :

"Sachant combien vous vous intéressez, Monsieur le Président, au progrès de la culture des langues orientales, je profite de cette occasion pour vous informer que la première livraison du texte Arabe de la géographie d' Aboulfeda sera